

# Saturday Magazine.

No 222.

DECEMBER

19<sup>TH</sup>, 1835.

PRICE  
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION  
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE SONG OF THE BELL, A GERMAN POEM, BY SCHILLER; WITH ILLUSTRATIONS  
BY MORITZ RETZSCH.



THE SONG OF THE BELL.

When mirth and joy are on the wing . . . I ring.  
To call the folks to church in time . . . I chime.  
When from the body parts the soul . . . I toll!  
*Translation of an Old Motto on a Church Bell.*

PART of our pleasure, on viewing a good drawing in outline, is derived from the surprise we feel at so much being accomplished with such small means. We have sometimes, in this way, a history conveyed to us by a few touches; and, if the touches be simple and correct, the mind is amused by the act of filling up for itself the colours, or shadows, which are omitted. Those of our readers who have seen a mere sketch by the hand of a master,—West, or Lawrence, for instance,—will agree in the truth of this remark; the story being as well told, or the expression of the face as well given, in mere outline, as by a high finish of the pencil.

Moritz Retzsch, a living artist of Germany, has for many years been employed in the kind of etching

of which the above engraving may be considered a specimen, though certainly, (as a copy, and on wood,) an imperfect specimen of the original. We alluded to this eminent engraver two years ago, in our paper on Albert Durer\*, and compared him, in some measure, to his ancient and highly-gifted countryman. The subjects which Retzsch has chosen for illustration are, the *Faust* of Goëthe, by which he is chiefly known; *Fridolin*, by Schiller; the *Fight of the Dragon*, being the story of St. George, founded on the well-known tale in the "Seven Champions of Christendom; *Macbeth* and *Hamlet*, in which, though fine works, he appears to us to have failed in embodying the beings that Shakspeare drew; and, lastly, *The Song of the Bell*, an original and elegant poem by Schiller.

This style of art is by no means new, some of the earliest being in outline. Flaxman also adopted it with success, though his drawings were too strictly

\* See *Saturday Magazine*, Vol. III., p. 226.

classical, and too much like sculpture, to become generally popular. In 1793, when he was in Rome, were published his outline designs for Homer's *Iliad* and *Odyssey*, for the *Tragedies* of Æschylus, and Dante's *Inferno*.

But to return to Schiller, and the clever artist who has made known *The Song of the Bell* to many who would otherwise never have heard of such a poem. The casting of a bell is, in Germany, an event of solemnity and rejoicing. The agreeable author of *An Autumn near the Rhine* tells us that, in the neighbourhood of the Hartz mountains, and the other mine-districts, one reads formal announcements in the newspapers from bell-founders, that, at a given time and spot, a casting is to take place, to which they invite all their friends. An entertainment out of doors is prepared, and attended with much festivity. Schiller, in a few short stanzas, forming a sort of *Chorus*, describes, like one who well knows the trade, the whole process of melting, casting, and cooling of the bell; the sharp, clear rhymes, and the sound of the words, forming an echo to the sense. In the intervals between these various stages in the art and mystery of bell-founding, the poet breaks forth into the most beautiful representations of the chief events with which the sounds of the bell are connected, "in all the changing scenes of life." These views appear to be suggested by the alternate feelings of pleasure and alarm excited in the minds of the master and his workmen, during the anxious progress of their task.

There are forty-three plates. The first, entitled "The Vision," conveys, though somewhat mystically, a general view of the whole; the shadowy figures of Joy, and Discord, Suffering, and Peace, being led by the Hours round the Bell, which is *first* struck by the palm-branch of Peace! The next plate introduces us to the interior of the foundry, where the master is giving directions, and the men are employed at their various works. The mould for the bell having been completed, the furnace prepared, and the metal reduced to a molten state, the master-founder exclaims,

Ha! the rising bubbles tell  
Metals mingling, melting well—  
Salt of ashes lightly throw—  
So the fused ore shall flow.  
Quickly from the scum and froth  
Cleanse away the whitening broth,  
That from metal pure and choice,  
May swell the full sonorous voice. (Plate 5.)

Plate the sixth, a family procession, on its way to church, opens the story as applied to *life*, of which "the first step" is here bringing an infant to be baptized. The Bell is seen swinging merrily in the tower, as the following lines of the poem will indicate:

Then with joy's enlivening strain,  
The nestling infant's ear it charms;  
On his first view of life's wide plain,  
In Love's enfolding arms. (Plate 6.)

In the eighth plate, (the one we have selected,) the mother is seen tenderly watching beside the cradle of her child, while her husband pauses in his employment, to contemplate the little slumberer:

In Time's dark lap for him await  
Alike the beams, the clouds of fate;  
While mother-love, with tender fears,  
Watches his golden morning years.

In plate the ninth, the boy is seen running towards a child, his playfellow, who is on her knees, tending a little garden, and holding out her hand for the slip of a rose-bush he brings her. On this very spot, after the lapse of years, during which he has been absent, abroad, and in danger, they meet again. There is the same garden, and door; and the very

latch, and the mill-wheel, all looking *as they did*; but the small shoot he gave her has grown literally to be "a rose-tree full in bearing;" and still more striking is the difference in the aspect of the young people:

Elate in all the bloom of youth,  
Heaven's image on his brow,—  
With downcast blush and looks of truth,  
The maiden greets him now.

A joyful marriage procession takes place, "whilst the merry bells ring round," followed, however, by a train of pensive reflections on the father's toils and wanderings for the sake of his family,—the mother's anxieties and household cares. In his absence

She to the girls imparts her skill,  
And keeps the boys from doing ill;

until he returns from a successful tour, and finds himself in a good estate, surrounded by a happy and thriving family. But here, we find, the poet has "chang'd his hand, and check'd his pride!"

The dangers attending the fusion of the metal suggest a grand picture of the horrors and devastations of fire!—the conflagration of the mansion, and the sufferings of the lately-joyous inmates, while the loud and quick notes of the Bell give the dreadful alarm. Their lives are, by God's mercy, spared; but scarcely has the father of the family had time to rejoice, on seeing the circle so dear to him, safe, than there comes an affecting strain of another sort,—the funeral Bell;

Hark from the tower  
With heavy dong,  
Hoarse sounds of woe  
The knell prolong!  
Sad the swelling notes betray  
A wanderer on the grave's dark way.  
It is *the wife*, the loved, the dear!  
It is the mother, tender, true!  
From wedded arms the tyrant drear,  
The Prince of shades has torn his due  
Torn from the fostering care  
Of those she blooming bare.  
Ah! that circle's tender band  
Is loosed for ever and for aye,  
She dwelleth in another land  
Who lately bore a mother's sway.

A more soothing view succeeds, arising from a favourable turn in the process of founding:—rural evening scenes; waggons returning loaded with sheaves of corn,—the cattle lowing as they "wind slowly" towards the stall,—the villagers dancing in the twilight—the lights glimmering in the cottages,—the creaking town-gate closing,—and the silence, stillness, and security of the inhabitants, reposing under the watchful eye of justice, and protected by the majesty of the law. This gives a hint for an address on Order, and the blessings of peace; and then, by way of contrast, on the miseries of rebellion and insurrection, which are awfully and terribly depicted.

At last the Bell is finished, raised and suspended; and its first note is that of PEACE!

May that delightful word find an echo in the hearts of those who peruse this paper! May they endeavour in each chance of many-coloured life to promote the ends as at this season commended to us in the Angels' hymn; "Glory to God in the highest, and on earth peace, goodwill toward men."

#### COUNT STRUENSEE.

JOHN FREDERICK STRUENSEE was born at Halle, in 1737; his father was an eminent divine, the pupil of Buddæus, and an intimate friend of Count Zinzendorf, the founder of the Moravian sect. He carefully superintended the education of his son, endeavoured to inculcate on his mind the truths of religion, and fondly hoped for his concurrence in dis-

charging the duties of a Christian minister. Attached, however, to society, easily influenced by its flattery, and persuaded by his immediate associates, Struensee became the disciple of Helvetius and Voltaire, and was early distinguished among his companions as a man of insinuating address, varied abilities, profligate manners, and abandoned principles. To advance his schemes of ambition, he sought and obtained the friendship of the Count de Rantzau Aschberg, and M. de Brandt, of whom the former became the leading instrument, and the latter the companion, of his fall. By them he was recommended to the notice of the King of Denmark, who appointed him, in 1768, physician to the court; in which capacity he accompanied the king in his visit to France and England, soon exciting in his favour the most favourable impressions of his abilities and zeal.

In May, 1770, Struensee was charged with the inoculation of the Prince-Royal, and as this operation was attended with anxiety, he soon obtained, by his subtle working upon the feelings of the parent, a similar ascendancy over the mind of the queen. His rise exceeded his expectations: he abandoned his profession, was made minister of Denmark, and, together with his friend Brandt, raised to the rank of an earl. His brother was placed at the head of the finances, and the court was crowded by his immediate connexions.

That petulant arrogance of conduct, which is so common with men who have been raised by accident above their common sphere, was soon evinced by himself and his companion. They showed the utmost contempt for the laws, the customs, language, and manners of the people they were permitted to govern. Influenced by no fixed principles, they respected none; they exhibited themselves as professed sceptics, and ridiculed all religious belief. The court became corrupt; foreign manners were introduced; the plain system of national society was abandoned; ancient and strict laws were repealed,—measures which tended to produce on all minds a belief that every restraint, of a moral and religious nature, was withdrawn to sanction the conduct of Struensee. But, in the midst of his power, in the fulness of its indulgence, when his heart was drunken with the tide of prosperity, he was awfully reminded of the constant merciful providence of the Deity whose name he had dared to despise.

The king, who had been reduced by illness into a state of the most helpless mental and bodily weakness, was prevailed upon, by the artifice of Struensee, and the influence of the queen, to place the whole power of the crown at his disposal. Count Bernstorff, the beloved minister, was dismissed; the influence of the Russian and English Courts sensibly diminished, while the doctrines of France met with willing attention and kindly patronage. Opinions of this description soon spread; tumultuous assemblies ensued; petitions were presented; and the city became a scene of riot and confusion. A conspiracy of the nobles, headed by the queen-dowager, was formed against him; and such was the aversion to the favourite, that no one was found to excite his suspicions, or warn him of his danger.

Count Rantzau, his early friend, Prince Frederick, and Colonel Koller, who commanded the guards on duty on the night of January 16, 1772, after a masked ball, entered the king's bed-chamber, ordered his valet to awake him, and induced him to sign a warrant for the immediate arrest of the Queen Matilda, and Counts Struensee and Brandt. The queen was immediately conveyed to the Castle of Cronenburgh; and "Struensee," says an elegant writer of that day, "who had seen himself the idol of a crowded levee the day before, where the first people

of the kingdom were assembled, and measured their importance only by the favour that he showed, was now confined in a dark dungeon, and loaded with the execrations of mankind." He was indicted for high-treason, a charge against which he could proffer no defence, and which he felt as the sentence of death. From this hour his manner became changed: he received with kindness, and subsequently with earnest pleasure, the visits of Dr. Munter, who had been charged by the court to administer to him the consolations of Religion. Into the nature of these conferences it is impossible to enter; they were daily continued while he was yet spared; and this able exposition of the truth, and the sublime morality of the Gospel, soon influenced, by the mercy of the Almighty, the mind of one who had loved the principles of the Fatalist, and, for some time, shut out from his soul the hope and the belief of a resurrection. He daily renounced his atrocious opinions; the coming hour brought with it the conviction of his past crimes; he indulged in no visionary excitement, but fortified his mind by earnest prayer, by constant meditation, and the exercise of a sincere repentance. He endeavoured similarly to influence the views of Count Brandt; he avowed his conversion, and this with a simplicity of feeling and of manner which forms the strongest evidence of its truth. "Many of his friends," says Dr. Munter, "whom I told of his present turn of thought, and of his conduct, would not believe it: however, I had not the least reason to doubt his sincerity."

It was on the morning of the 28th of April, 1772, that he was led out to die. He passed with humility through the crowd of spectators which surrounded the scaffold. He was pale, and it was with difficulty that he spoke, but he evinced both firmness and resignation. He hastened towards the block that was yet stained by the blood of his friend, and quietly suffered the severe penalties that had been decreed.

The character of Struensee has been variously described: by some he is considered as a mere political adventurer, whose rise and fall were equally the consequence of intrigue. Here he is not thus to be considered; but as a remarkable and instructive example of the influence of Religion on the mind. It found him proud and sceptical, indifferent to the commands of the divine law, and a believer in the perfection of unassisted human reason. He was the slave of his own passions, and the patron of the passions of others. He considered that virtue consisted in nothing else but in actions which are useful to society, and of the principles of that utility he formed himself the judge. He looked upon revealed Religion as unnecessary; and its effects, as he never had perceived them, he disregarded. But great was the change effected in his opinion. His conferences with Dr. Munter should be diligently read, as displaying the means by which that good man was successful, under the Almighty, in recalling his mind from its past delusions, in rendering him a contrite and devout believer, restoring him to the sympathy of his fellow-men, and teaching him to await, with faith and repentance, the merciful dispensations of his Creator.

The case of Count Struensee, then, may be classed among the many instances of the power of Religion to reclaim the infidel from the false reasonings of philosophical unbelief; to arrest him in his course of self-indulgence; in society, to "show him how to live," and, in solitude, to "teach him how to die." We may learn from it that the real happiness of this life consists not in the pleasures of sense, nor in the pursuits of ambition; but is only to be attained by an affectionate obedience to the Divine law, and the cultivation of inward purity.

S. H.



## GRAMMAR SCHOOLS IN ENGLAND.

OF the various methods which have been resorted to, of late years, to promote the cause of education, as among the lower, so also among the middle and higher classes of society, perhaps there is none which appears to hold out a prospect of more general success, attended with less risk of failure, than a renewed and increased attention to the established Grammar Schools, of ancient foundation, to be found, in a higher or lower state of prosperity, in almost every part of the kingdom. The number of these is, indeed, so considerable, that, under proper management, they would seem adequate to the entire wants of the community, in so far, at least, as it is represented by the Established Church, with the exception, perhaps, of the neighbourhood of London, and some other very large towns. The endowment of these schools, is, in many cases, little more than nominal; in others, it affords a competent remuneration for one or more masters, while, in some rare instances, it suffices for the support of a great and splendid establishment. This difference has existed, no doubt, in some measure, from the first. The munificent foundation of a prince, a prelate, or a noble, (with whom the wealthy merchant may not unfitly be associated,) may be supposed to have been placed, originally, on a far different footing from those which owe their origin to a bounty, equally honourable in its character, but less supported by opulence and power. This disparity, however, has been prodigiously increased by the operation of other causes, affecting the value of property generally, more particularly by the great alteration in the value of money, as compared with that of land. In fact, where the ancient grant is an annual payment of a given sum of money, it no longer fulfils, in the remotest degree, the intention of the founder: on the other hand, where lands have been assigned, they now, in most cases, produce an income exceeding almost in an equal ratio the endowment originally contemplated. These considerations will have considerable weight in determining the present constitution of each particular school. A gratuitous education cannot now be afforded where the provision bequeathed for the purpose exists only in name. On the other hand, where the funds are so prodigiously increased, as they are known to be in some instances, they will be disposed of in a manner analogous to the intention of the donor, by the foundation of scholarships and exhibitions, the erection of splendid and suitable buildings, the establishment of school libraries, &c.; in a word, by the establishment of those seminaries of public education which have contributed so largely to the maintenance of sound learning in this kingdom, and to the formation of the national mind, as it is shown in the aristocracy at large,—in the senate,—and in the higher walks of literary and professional life.

The endowment, however, in most cases, may be considered as the least of the advantages possessed by an anciently founded Grammar School. It is, or may be, conducted on established principles, arising out of its acknowledged constitution, and not framed to meet the opinions, or second the views, of any particular persons or parties. Hence, in ordinary cases, it is looked on without jealousy, and conducted without interruption. Whatever control is necessary or desirable, may and ought to be exercised by the patrons and trustees, especially in the choice of a master; who ought to be selected with the more care, impartiality, and discretion, as no subsequent intervention, on their parts, short of absolute removal, can remedy an error committed in this most important point: but as the school is neither their property,

nor of their own creation, they are little likely to be tempted either to sacrifice it to their interests, or to disturb it by any undue interference.

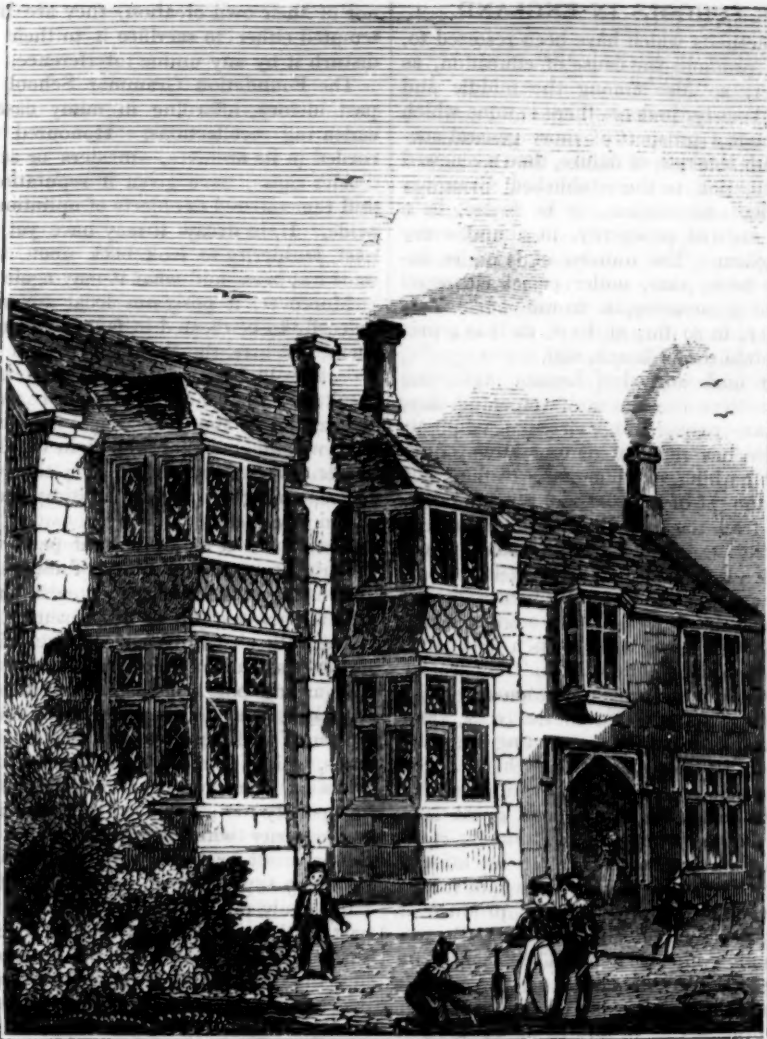
The Foundation Grammar School has, besides, a past history, affording in many cases exciting and endearing recollections. Honoured names are recorded in its archives,—masters or scholars, who, in former times, have given it reputation, and who are still remembered as objects of imitation, and of honest pride. If, in decay, it may have yet some period of past prosperity to look back upon, to show what it once has been, and what it may again become.

Moreover, it possesses local advantages not soon or easily to be created in favour of any new establishment. Where the parent has been educated, there he naturally desires to send his child. The very locality of the school touches a chord of memory in the minds of many, perhaps influential persons, in the town and neighbourhood in which it is situated; persons who cannot but take pleasure in its permanence, and who may probably be induced to study its improvement. This is a consideration of no small moment; for it is from local patronage,—from the fostering care and exertions of individuals personally interested in the welfare of each particular school, that the greatest general improvement is to be anticipated, rather than from legislative enactments, which, however skilfully framed, can never be made to meet the varying exigencies of each particular case.

Lastly, the Foundation School has a substantive existence, independent of those favourable conjunctures which fashion, caprice, and other causes of transient operation, contribute to produce, and which are usually too short-lived to ensure a continuance of a prosperity which rests on so uncertain a basis. Schools, not protected by a foundation, are, indeed, peculiarly exposed to the mutability of fortune; being more easily raised to eminence, with no merit on the part of the master, than kept in repute, by the most shining abilities, and the most unwearied exertion: but the Foundation School outlives the periods of declension to which it may be subject, and gathers strength again, on the first appearance of a favourable change.

These, and many other circumstances connected with an anciently founded Grammar School, constitute that *genius loci* which exercises so peculiar and so beneficial an influence in certain seats of learning; an influence more easily appreciated by its effects, than referred to its causes, and which is far more easily preserved where it is actually found, than created where it does not exist.

On the whole, therefore, let our ancient Grammar Schools, however humble may be their foundation, be regarded with feelings of affectionate reverence, as monuments of a well-directed beneficence, which can never cease to deserve imitation, and to claim respect. True it is, that in too many instances they have ceased, for a while, to answer the purposes for which they were intended,—that the ancient school-rooms have fallen to decay,—and the masterships, where the funds are considerable, reduced to sinecures. But such abuses are not inherent in the nature of these institutions. They have no necessary connexion with the lapse of years, but are to be attributed to change of circumstances, not met by a corresponding change of management; which, again, must be imputed to the long-continued apathy of the public mind on these, and other subjects of equal or greater interest. The same apathy which suffered the population throughout the country to outgrow the accommodation afforded by the churches, to an extent which it is fearful to contemplate,—contenting itself with



THE GRAMMAR SCHOOL AT HELLESTON, IN CORNWALL.

barely keeping in repair, and this in the most tasteless and niggardly manner, the beautiful structures left to us by the beneficent piety of our ancestors. A different spirit is now awake, from which the happiest results are to be anticipated. The manner in which several of the most important Corporation Schools have been disposed of within the last few years, and the state in which they are at present found, evinces that nothing more is requisite than to set the old machinery at work, with such accommodation to existing circumstances as the change of times may have rendered indispensable.

Of Helleston School, in Cornwall, a view of which is given in the above engraving, the foundation and early history are entirely unknown. It appears, however, to be of considerable antiquity, and to have enjoyed a certain degree of reputation at a very early period. From a memorandum in the register of the parish of Landewednack, situate twelve miles from Helleston, we learn that the school was rebuilt in the year 1610; and as it is endowed with the sum of twenty marks, a denomination of money which had even at that time fallen into disuse, its foundation may, with probability, be referred at least to the early part of the sixteenth century. Its central position, as respects the western part of Cornwall, in a clean, quiet, and highly-respectable town, with some other

local advantages, will probably always render it popular (when under able superintendence) in its immediate neighbourhood; while the remarkable salubrity of the climate may occasionally draw pupils from a distance. A meeting of the gentlemen who have derived any part of their education from this school, takes place, annually, on the first Wednesday after the feast of St. Matthew, and is very largely attended. On this occasion, the pupils undergo a public examination, and various prizes are awarded.

The edifice of 1610 appears to have been sufficiently humble, and it was succeeded, towards the close of the last century, by another of not much higher pretension. It has now been rebuilt in a very superior style, from the designs of Mr. George Nightwick, architect, of Plymouth. The entrance from the town is a somewhat enriched specimen of Tudor Gothic. The north front, facing the play-ground, in which are the windows of the dormitories, dining-room, and library, as well as of the school-room, are of a plainer character. C.

How delightful is the communication furnished to these volumes by Mr. Serjeant Coleridge, the Poet's nephew, who places the old man before us, as stopping short one Sunday morning, as he entered the church-yard on Richmond-hill, and exclaiming, "I feel as if God had given man fifty-two Springs in every year!"—*Quarterly Review*

## ON LIGHT,

## AND ITS INFLUENCES ON ANIMAL AND VEGETABLE NATURE

THE metaphorical expressions of all ages and nations, with respect to light, sufficiently evince the value in which that inestimable gift is held. In the sacred Scriptures, indeed, not only are temporal blessings compared to light, and temporal evils to darkness, but holy deeds are frequently described under the character of the former, and unholy deeds under the character of the latter; and with respect either to classical or oriental literature, a thousand instances might easily be adduced, illustrative of the same metaphorical use of the terms in question.

When, after a dark and tempestuous night, the mariner first perceives the dawn of returning day, although that dawn discover to his view the evil plight to which the storm has reduced his vessel, why does he still hail day's harbinger as his greatest relief, but because without the aid of light he could not possibly extricate himself from the difficulties of his situation? Or, when the child, awakened from its sleep, finds itself alone in darkness, why is it overwhelmed with terror, and why does it call out for protection, but from the influence of those undefined fears which naturally occur to the mind under the privation of light?

There is something so congenial to our nature in light, something so repulsive in darkness, that, probably, on this ground alone, the very aspect of inanimate things is instinctively either grateful or the reverse, in consequence of our being reminded by that aspect of the one or of the other: so that, on this principle, perhaps, particular colours, throughout every province of nature, are more or less acceptable in proportion as they approach nearest, or recede farthest, from the character of light, whether reflected immediately by the heavenly bodies, or from the azure of the sky, or from the thousand brilliant hues with which the setting or the rising sun illuminates its attendant clouds.

The abundant supply of light, from its natural source the sun, and the ease with which it is producible by artificial means, during the absence of that luminary, render us habitually less sensible of its real value than, undoubtedly, we should be, were we to experience a long-continued privation of it. And as to the regularly periodical privation of it, which we experience in consequence of the alternation of night with day, this is so far from being an evil, that it is obviously beneficial; inasmuch as, in consequence of this very absence, sleep is both directly and indirectly conciliated, without which gift of heaven, all our faculties would soon be exhausted, and all our happiness consequently extinguished.

The beneficial influence of sleep on our whole frame is too obvious in its effects to require any formal demonstration; but it will be interesting to consider its relation to the absence of light. It appears then, that, by a fundamental law of our nature, a sense of uneasiness invariably follows a long-continued exercise of our powers, either corporeal or mental; and, unless this sense of uneasiness have been produced by too inordinate exercise, it is soon relieved by that state of the system which we call *sleep*; during the continuance of which, provided it be sound, and of a perfectly healthy character, all the voluntary muscles of the body become relaxed, and the nervous system remains comparatively inactive; the whole body acquiring, by this temporary cessation of its energies, a renovated accumulation of those powers which are necessary for the purposes of active and intellectual life.

By the periodical succession of night to day, we are naturally disposed to yield to the sensation of approaching sleep. For, with the absence of light cease all the usual stimuli of that sense, which is accommodated to the impulse of this agent, and which calls our faculties into action more frequently than any other.

Although it would be difficult to prove directly, that there is any necessary connexion between darkness and sleep, yet this connexion is rendered, at least, highly probable, by the effect usually produced on the approach of darkness upon animals in general, but more remarkably on birds; for, with the exception of those whose habits are nocturnal, all birds betake themselves to sleep as soon as night approaches; and if darkness should anticipate night by many hours, as happens when any considerable eclipse of the sun takes place in the middle of the day, we still find that the birds of the field, as well as our domesticated fowls, give the same indications of composing themselves to sleep as at the regular period of sunset.

The privation of light is rarely, if ever, total; for though the empire of time is divided in nearly equal proportion between day and night, there are comparatively few nights in which there is not diffused through the air a sufficient quantity of light for many of the purposes of life. Nor, with respect to those persons who either were born blind, or became blind in early infancy, is the absence of light felt with any degree of severity; for, in such instances, although the individual may be made to understand that he wants some faculty which those around him possess, there cannot be, however, any consciousness of privation where there never had been actually any enjoyment; or where there was no recollection of it, if it had for a time existed. And even in the case of individuals who have been deprived of sight long subsequently to birth, although the recollection of the former enjoyment must more or less imbitter their present state, yet so long as the offices of surrounding friends are the means of administering to their comfort, more especially if those offices are fulfilled with kindness, the mind soon becomes reconciled to the privation; for it is a fact repeatedly observed, that blind persons, under such circumstances, are usually cheerful. Nor ought we to forget the compensation which nature affords to those who are deprived of sight, in the consequently quickened activity of some of the other senses.

Let us, however, suppose for a moment, that all the faculties and recollections of man remaining unaltered, and the general processes of nature continuing, if possible, the same as they are now, the existence of light were withdrawn from the earth,—what would then be the condition of mankind? How could those occupations of life be pursued which are necessary for the supply of our simplest wants? Who, in that case, should yoke the ox to the plough, or sow the seed, or reap the harvest? But, indeed, under such a supposition, there would soon be neither seed for the ground, nor grain for food: for, if deprived of light, the character of vegetation is completely altered, and its results, as far as general utility is concerned, destroyed. Or suppose, further, that these necessary supplies of life were no longer required, on account of some consequent alteration in our physical constitution, or that they were procured for us by any unknown means; yet, in all the higher enjoyments of our nature, how cheerless, how utterly miserable would be our situation! Under such circumstances, wisdom would not only be

At one entrance quite shut out,



but no other entrance could then be found for it; for of the other senses, the only remaining inlets of knowledge with reference to an external world, there is not one, which, if unaided by sight, could be of any practical value. With respect, indeed, to our inward feelings, though we should, on the one hand, be spared by the privation of light, the worse than corporeal pain of the averted eye of those who ought to meet us with gratitude and affection, we should, on the other hand, lose the beams of filial or parental love, of which even a momentary smile outweighs an age of pain.

In the vegetable world, upon the products of which animal existence ultimately depend, light is the prime mover of every change that takes place, from the moment the germ emerges from the soil. Exclude the agency of light, and in a short time the most experienced botanist might possibly be at a loss to know the plant with which he is otherwise most familiar; so completely obliterated are all its natural characters, whether of colour, form, taste, or odour. Thus the faded colour of the interior leaves of the lettuce and other culinary vegetables, is the result of such a degree of compression of the body of the plant as excludes the admission of light beyond the exterior leaves. Again, if a branch of ivy, or of any spreading plant, happen to penetrate, during the progress of its vegetation, into a dark cellar, or any similar subterraneous situation, it is observable that, with the total loss of colour, its growth advances with great rapidity, but the proportions alter to such a degree as often to mask its original form. Lastly, which in a practical point of view is of the greatest importance, if a plant which has grown without the influence of light be chemically examined, its juices, it might almost be said, its whole substance, would be found to consist of little else than mere water; and whatever odour it may have, is characteristic, not of its original nature, but of its unnatural mode of growth; becoming, in short, very like that of a common fungus. The total result is, that all the native beauties and uses of a vegetable growing under these circumstances, are lost. The eye is neither delighted by any variety or brightness of colour; nor is the sense of smell gratified by any fragrance: the degeneracy of its fibre into a mere pulp, renders it unfit for any mechanical purpose; and the resinous, and other principles, on which its nutritive and medicinal virtues depend, cease to be developed. In some instances, however, the bleaching of plants is useful in correcting the acrid taste which belongs to them in their natural state, as in the case of endive and celery.

The observation of those modifications which light undergoes when reflected from the surfaces of bodies, has given rise to one of those impressive arts which are capable of contributing no less to the refinement of society at large, than to the gratification of the individuals who cultivate or admire them. For who can look on the productions of such masters as Guido, Raphael, or Michael Angelo, without imbibing a portion of the spirit which animated them in the execution of their inimitable works? or, in the retirement of domestic life, who can successfully describe those emotions which are excited by the portrait of a beloved object, a child or parent, now no more; or by the representation of that home and its surrounding scenery, in which the careless and happy hours of childhood were passed?

The intrinsic source of the pleasure which we experience from the contemplation of a painting, is probably to be sought for in that principle of our nature, of more extensive influence, perhaps, than is

generally supposed, which derives a gratification from perceiving the resemblance of actual or probable truth; or even, and sometimes in a higher degree, from the delineation of fictitious characters and scenes. Hence the art of painting is easily made the vehicle of the ludicrous and the horrible, no less than of the sublime and the beautiful; and hence, also, the painter may incur a considerable degree of moral responsibility in the exercise of his art. But this view of the subject, though fertile in reflections of great moment, and practically too much neglected, does not belong to the purpose of the present paper.

[Abridged from KIDD'S *Bridgewater Treatise*.]

IN general it is not very difficult for little minds to attain splendid situations. It is much more difficult for great minds to attain the place to which their merit fully entitles them. In the first place, elevation of sentiment is almost always an insurmountable obstacle to fortune; it is an effectual barrier against a thousand easy and certain means of advancement; talents are even adverse to advancement, unless they be accompanied with vast intrepidity of soul; with a sort of courage that men of truly honest and upright hearts do not wish to possess. For if, on the one hand, they multiply our means of attaining the proposed end, they, on the other, place before our eyes, in but too forcible a point of view, the obstacles we have to surmount. This inconvenience is great, and the multiplication of our means is not always an advantage. I am persuaded that in carefully examining the conduct of those who have attained to any extraordinary fortune, we shall be tempted to believe there is nothing so sure of succeeding as not to be over-brilliant, as to be entirely wrapped up in oneself, and endowed with a perseverance which, in spite of all the rebuffs it may meet with, never relaxes in the pursuit of its object. It is incredible what may be done by dint of importunity alone; and where shall we find the man of real talents who knows how to be importunate enough? He is too soon overcome with the disgust inspired by all matters which have interest only for their object, with the desire of perpetual solicitation; he is too much alive to all the little movements visible on the countenance of the person solicited, and he gives up the pursuit. The fool sees none of these things, feels none of these things—he pursues his object with unremitting ardour, and at length attains it.—BARON DE GRIMM.

A CHRISTIAN, on his death-bed, being asked, "Whether he thought he should die?" "Yes," replied he; "but that gives me no uneasiness: if I die, I shall be with God; and if I live, God will be with me."

SOME years ago a clergyman was addressed by his friend thus:—"You have a very large family: you have as many children as the patriarch Jacob." "True!" answered the good old Divine; "and I have also Jacob's God to provide for them."

WHEN we consider how large a portion of the divine moral law relates to our duty to our neighbours, and how much filthy habits are injurious to them, we surely need feel no hesitation in admitting the truth of the remark, that *cleanliness is next to godliness*.—HODGKIN.

BE cautious with whom you associate, and never give your company or your confidence to persons of whose good principles you are not certain. No person that is an enemy to God, can be a friend to man. He that has already proved himself ungrateful to the Author of every blessing, will not scruple, when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you. A bad man is a curse to others; as he is secretly, notwithstanding all his boasting and affected gaiety, a burden to himself. Shun him as you would a serpent in your path. Be not seduced by his rank, his wealth, his wit, or his influence. Think of him as already in the grave; think of him as standing before the everlasting God in judgment. This awful reality will instantly strip off all that is now so imposing, and present him in his true light, the object rather of your compassion, and of your prayers—than of your wonder or imitation.—BISHOP COLERIDGE.

## USES OF WATER.

If we would have a familiar illustration of the importance of water in the daily and hourly occurrences of life, let us, in imagination, accompany an individual of moderate rank and condition in society, from the time of his rising in the morning, till the hour of sleep at night, in order to observe the utility of water in administering, either directly or indirectly, to his various wants and habits. How great is the comfort, to say nothing of the salubrity of the practice, which results to him from the application of water to the surface of the body, by means either of the bath or any simpler process! And, again, the change of the linen in which he is partially clothed, is rendered equally comfortable and salutary, in consequence of its having been previously submitted to the process of washing. The infusion of coffee or of tea, which is, probably, an essential part of his earliest meal, could not have been prepared without water; neither could the flour, of which his bread consists, have been kneaded; nor the food of his subsequent meal, the broths, and most of the vegetables, at least, have been rendered digestible, without the aid of the same fluid; and, with respect to his common beverage, whether milk, or any form of fermented liquor, water still constitutes the main bulk of that beverage.

So far the use of water is directly and immediately necessary to his comfort and subsistence; but its indirect and remote necessity is equally observable in all that surrounds him. There is scarcely an article of his apparel, in some part of the preparation of which, water has not been necessarily employed. In the tanning of the leather of his shoes; in the dressing of the flax of which his linen is made; in the dyeing of the wool of his coat, or of the materials of his hat. Without water, the China or earthen cups, out of which he drinks, could not have been turned on the lathe; nor the bricks, of which his house is constructed, nor the mortar by which they are cemented, have been formed. The ink with which he writes, and the paper which receives it, could not have been made without the use of water. The knife with which he divides his solid food, and the spoon with which he conveys it, when in a liquid form, to his mouth, could not have been, or at least, have not, probably, been formed, without the application of water, during some part of the process of making them.

By water the medicinal principles of various vegetable and mineral substances are extracted, and rendered portable, which could not be introduced into the animal system in a solid state: and this element itself becomes occasionally a most powerful medicinal instrument by its external application, in every one of its forms; whether as a liquid, under the name of cold or warm bath, or in the form of ice, in restraining inflammation and hæmorrhage; or lastly, in the state of steam, as in the application of the vapour-bath.

[Kidd's Bridgewater Treatise.]

HEALTH is more frequently undermined by the gradual operation of constant, though disregarded causes, than by any great and marked exposures of an accidental kind; and is, consequently, more effectually to be preserved by a judicious and steady observance of the organic laws in daily life, than by exclusive attention to any particular function, to the neglect of all the rest.—COMBE.

It is not from great occurrences alone, that a correct judgment is formed of men and things; it is more from the daily, common round, than from the great and blazoned events, that a just knowledge is acquired of the characters of individuals; perhaps, also, of empires, nations, and colonies.—G. P.

## DUTCH FARMERS AT THE CAPE OF GOOD HOPE.

THE Dutch farmer lives in a lonely sequestered vale, rich in flocks and herds, and abundantly blessed with the means of good living. Sometimes, like a patriarch, he presides over a family of eighteen or twenty children, and a vast retinue of slaves, when his station is one of no mean order. He sits at the head of his table with his hat on, his pipe generally stuck in it by way of ornament. Previous to dinner, a small tub of water is brought to him, in which his face, hands, and feet, are washed. The tub is then taken to the next in importance in the family, who is generally the eldest son or the mother, who go through the same process; and afterwards the whole group do the same in their turn. After this is concluded, a little boy, generally some adopted or favourite slave, stands up and chants a long poetical grace, to which the most respectful attention is paid, and the repast commences.

No one can stay too long at the house of a Dutchman, nor can he ever wear out his blunt hospitality. When you talk of leaving, the boor is distressed, and immediately asks with the utmost simplicity, "An't I nice?—An't wife nice? An't slaves good?" If business be advanced as the excuse to go, he urges you to stay with "Never mind the business now; do it another time." If you still persist, he is sorry; concern and regret are expressed by the whole family; and his slaves are drawn up to witness your departure. He expects no other acknowledgment of his attention than a pinch of snuff to each of the slaves, who, when they get it, immediately commence rubbing their teeth with it.

The Dutch, at the Cape, appear to agree with the Spanish proverb that "Haste comes from the devil," for they are most dilatory persons in transacting business. If a Dutchman calls on a person there, and you ask him about the health of his wife, give him some refreshment and plenty of conversation, the probability is that he will go away without transacting the business he came upon. He departs highly satisfied with you, and calls you "a nice man," and even "a Christian man."—WEBSTER'S *Voyage of the Chaticleer*

THE following is an instance of the sagacity of a Dog, and of his capability of *measuring time*, if I may so call it.

There were two friends, one living in London, and the other at Guildford. These friends were on terms of great intimacy; and for many years it had been the custom of the London family to pass the Christmas at Guildford; and their uniform practice was to arrive to dinner the day before Christmas-day, and to be accompanied by a large spaniel, who was as great a favourite with the *visited* as with the *visitors*. At the end of about seven years after this plan had been adhered to, the two families had an unfortunate misunderstanding, which occasioned an omission of the usual Christmas invitation. About an hour before dinner, on the day before Christmas-day, the Guildford gentleman, standing at his window, exclaimed to his wife, "Well, my dear, the W——s have thought better of it; for I declare they are coming as usual, though we did not invite them: here comes Cæsar to announce them!" and the dog came trotting up to the door, and was admitted, as usual, to the parlour. The lady of the house gave orders to prepare beds; dinner waited an hour; but no guests arrived. Cæsar, after staying the exact number of days he had been accustomed to, set off for home, and reached it in safety. The correspondence which of necessity occurred, had the happy effect of renewing the intercourse of the estranged friends; and as long as Cæsar lived, he paid the annual visit in company with his master and mistress.—JESSE.

THE generous never recounts minutely the actions he has done, nor the prudent those he will do.—LAVATER.

SUNDAYS observe; think when the bells do chime,  
'Tis angels' music, therefore come not late:  
God then deals blessings.

Let vain or busy thoughts have then no part:  
Bring not thy plough, thy plots, thy pleasure thither  
Christ purged his temple, so must thou thy heart.

HERBERT.

## LONDON

JOHN WILLIAM PARKER, WEST STRAND.

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.

Sold by all Booksellers and News-vendors in the Kingdom.